Numb. 14.

THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick.

From Saturday, *April* 1, to Saturday, *April* 8, 1732.

-----Nil majus generatur ipſo,
Nec viget quicquam ſimile aut ſecundum. Hor.

THE preſent Seaſon laying Claim to our moſt ſerious Attention we can't forbear giving our Readers (however improperly it may, in this Manner, be thought) ſome Parts of a Diſcourſe by a very learned Author upon the Occaſion.

It is hoped, thoſe, who are regularly appointed, (and doubtleſs far better qualified) to diſcharge their Duty in theſe important Particulars, will excuſe our Officiouſneſs, when they reflect on the too general Neglect of publick Worſhip, and how much too probable it is, that this Paper may fall under the Peruſal of ſome, who might not otherwiſe have given themſelves the Trouble of receiving theſe Truths in a more proper Place.

Tho' I think a well meant Deſign towards the common Intereſt of Chriſtianity, purſued almoſt in any Manner, among ſuch as are the real Profeſſors of it, ſcarce requires an Apology. But we know, the Gentlemen, who are honoured with ſuch Appointments, are (and indeed not without ſome colour of Reaſon) jealous of any Rivals in the Acquittal of a Duty, which (when faithfully diſcharged) is ſure to bring with it ſuch peculiar Satisfaction to an honeſt Mind. ***

Of the Nature of the Sufferings of Chriſt.

OUR Author, in giving us a ſummary Account of the Work of our Redemption, and of the Deſign of our Saviour's Sufferings, begins with too undeniable a *Suppoſition* of Mens being unjuſt, and conſequently of their being alienated from the Favour of God. Which he ſays, is *eminently* true, of thoſe who were converted from *Heathenism* to *Chriſtianity*. And no leſs true alſo, in a great Meaſure, of the greateſt Part of *Chriſtians*; who, thro' the Unhappineſs of a bad Education, or the prevailing Temptations of Sin, have been engaged in a vicious Courſe, before their Converſion to a Life of Holineſs; by which they firſt begin to be reconciled to God, and to be entitled to the Benefits of the *Sufferings of Chriſt*.

By which Sufferings nothing leſs can be meant, than that the Son of God, in order to the effectual Expiation of Sin, ſuffer'd in the Sinner's *ſtead*; and, by bearing the Wrath of God for us, made a perfect *Atonement* for the Sins of all *True Penitents*, thereby eſtabliſhing a Covenant for the accepting of Repentance and delivering them out of their loſt Condition.

Our Author, to illuſtrate the Wiſdom, Juſtice, and Mercy of God in finding out this Method for our Redemption, proves it was from the Beginning infinitely reaſonable, that all poſſible Honour and Obedience, ſhould at all times be paid by all Creatures, to all the Laws and Commands of God; as being in themſelves eternally and eſſentially reaſonable, and proceeding moreover from the Authority abſolutely ſupreme. He that created all Things by the Word of his Power, and on whom they depend perpetually for the Continuation of that Being, which they at firſt received from him, has unqueſtionably reaſon to demand all the Honour that is poſſible to be rendred him by his Creatures. All the Honour we can ſhew him is Obedience to his Laws. We can no more by any Honour or Regard add any thing to his Greatneſs and Majeſty, than diminiſh from it by any Contempt or Diſreſpect: But we can teſtify our Veneration for him by obeying his Commandments; and the Honour we thus give to his Laws, he is pleas'd to accept as done immediately

to

to himself. So that it is not to be supposed that a *Breach* of his *Laws* can go unpunished. And it is highly reasonable and necessary after such presumptuous Transgression, that God should make some Vindication of his Divine Authority. For tho' it cannot indeed be denied, but that the supreme Lord and Governor of all Things, may deal as mercifully with his Creatures, and remit as much of his Right as he pleases; yet this we are sure of, that he never will shew himself *so* far indulgent to *presumptuous* Transgressors, as to bring his Laws and Authority into Contempt.

If the Laws of an earthly Government, which are perhaps only positive and temporary, cannot be presumptuously transgressed, but the temporal Power will immediately assert and vindicate their Authority; how much more unreasonable is it to suppose, that *God* the Allpowerful Governor of the Universe, who in his Nature is infinitely Holy, and is infinitely concern'd to maintain the eternal Distinction of Good and Evil, and who has declared, that he is infinitely tender of his Honour, and that he will not be mock'd; should suffer the Violation of his supreme Laws, which are of eternal and unchangeable Obligation, without any way vindicating the Honour of them?

That which seems the most obvious Way of effecting this, is by the Punishment or Destruction of the Offenders. When therefore Man had transgressed the Law of God by Sin, the Wisdom of God, consider'd as Governor of the World, was obliged in vindication of his Divine Authority, to inflict a suitable Punishment upon him: And because the Punishment naturally due, and actually threatned to Sin was Death; therefore unless some Means could be found out to prevent it, the inflicting of this Punishment must have been his Destruction. But

Because God hates not the Persons of Sinners, and hath no Pleasure in their Destruction, but only a just and necessary Concern for the Honour of his Divine and Righteous Laws; therefore wherever *That* is by any Means vindicated his Wrath is appeased. It is not to gratify Passion or satisfy Revenge, that he punishes: No, the Design of God, is to make Men Good and Happy; and tho' the Wisdom of his Government obliges him to vindicate the Honour of his Laws, by the Punishment of Offenders, yet it is not without great Compassion and Regret that he sets about it. Nay, if it be any way possible to maintain the Authority of his Government, and vindicate the Honour of his Laws, without Punishment, he never inflicts it.

Hence our Author proceeds further to shew, that our Saviour by obeying and suffering, and That to Death, *on* our Behalf and *in* our stead, has actually vindicated in the most glorious Manner, the Honour and Authority of God; and by establishing a Covenant of Grace, upon the Merits of his Sufferings and Obedience, has secured to all, who truly repent and amend, pardon and remission of Sin, consistent with the Honour of the Divine Laws.

This is that wondeful Composition of Justice and Mercy, which Men and Angels must for ever adore, but can never sufficiently praise and celebrate: In this Dispensation, Mercy and Truth are met together, Righteousness and Peace have kissed each other.

Had God out of his infinite Grace and Goodness, freely vouchsafed a Pardon to all past Sins, without exacting any Satisfaction at all, or by accepting of such infinitely insufficient Satisfaction, as sinful Man could have been capable of making; we must indeed have admired the exceeding Abundance of his *Mercy*; but his *severity* and infinite *Hatred* against Sin, would not so clearly have been displayed.

But now, when at the same Time that he is pardoning the *Sinner*, he inflicts the heaviest Punishment of *Sin*, upon the best and most innocent Person that ever lived in the World, voluntarily chooing to undergo these Sufferings for us; this is an abundant Proof what a high and tender Concern God has for the Honour of his just and righteous Commandments; and of what unspeakable ill Consequence Sin is.

As to the *Justice* of God's laying the Punishment of Sinners upon an innocent Person, and of forgiving one Person's Sin upon the Account of the Merits of another; which some have pretended to think not reconcilable with Right and Equity; we have this to reply. In general; that God being the supreme and absolute Lord of all Things, has an absolute, and unquestionable Right, to remit upon what Conditions he pleases, Offences committed against himself; either without requiring any Satisfaction at all, or upon any Satisfaction he shall think fit to appoint, in Conjunction with the sincere Repentance of the Offender, for the Vindication of his Laws and Government.

And in regard to the *Justice* of laying the Punishment of Sinners upon an innocent Person, this Difficulty is entirely removed by the voluntary Consent and Choice of the Person, in taking the Punishment upon himself: For tho' to punish an innocent Person instead of the Guilty, is evidently unjust; yet to permit an innocent Person to take it voluntarily upon himself, is by no means so. On the contrary it is an Instance of the greatest Goodness and Mercy to find out such an Expedient; And as the Love and Humility of Christ is inexpressibly great in condescending to assume our Nature, and submitting to an ignominious Death, *even the Death of the Cross*; so the Mercy and Goodness of God can never be worthily and sufficiently acknowledged, in accepting this Sacrifice, and *so loving the World, as to* give *his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.*

Not having Opportunity of inserting here all the useful Inferences, drawn from hence, by our Author, we submit what has been laid before the Reader, to his own private self-convincing Sense of the infinite Obligations he lies under, to that *Wisdom*, *Justice*, and *Mercy* here repre-

represented. And we hope it may not be deſtitute of the deſired Effect in its due Application at this Time.

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LONDON, *Nov.* 20.

There are 2 Ships now fitting out at Deptford of 400 Tons each, which are deſigned for Madagaſcar, where they purchaſe Slaves at 7 or 8 s. per Head, and carry them to Buenos Ayres, and there diſpoſe of them to the Spaniards for 600 Dollars each.

Her Grace the Dutcheſs Dowager of Marlborough, we hear, ſtands the drawing of 1000 Tickets in the State Lottery, and, it is ſaid, has already 70 Prizes.

An Expreſs is come with an Account, that the King of Spain has nominated the Marquis de Monteijo to be his Ambaſſador at the Court of Great Britain.

Dec. 4. Laſt Night his Serene Highneſs the Duke of Lorrain, the Prince of Wales, and ſeveral of the Nobility were at a Lodge of Free Maſons at the Devil Tavern near Temple Bar, where they were handſomely entertain'd by the Brethren.

Yeſterday Morning between 10 and 11 came on at the King's Bench Bar at Weſtminſter, the Trial of Mr. Francklin, for printing and publiſhing the Hague Letter in the Craftſman of the 2d of January laſt; there was a ſpecial Jury of Gentlemen, and the Trial laſted 7 Hours when the Jury withdrew, and by Conſent of the Council on both Sides they took out with them the Craftſman wherein the ſaid Letter was inſerted, and after ſtaying out ſome time, brought Mr. Francklin in Guilty. There were ſeveral Noblemen and Gentlemen of Diſtinction to hear the Trial, among whom were the Earl of Nottingham, Mr. Poultney, &c.

We hear that Sir John Jennings and Sir Cha. Wager are to be made Peers of Great Britain.

Dec. 11. His Grace the Duke of Newcaſtle and Brigadier General Churchill were a few Days ſince admitted into the Society of Free and Accepted Maſons, with the uſual Ceremonies,

Dec. 22. His Majeſty has been pleaſed to deliver the Seals belonging to the Office of principal Secretary of State for Scotland into the Cuſtody of the Rt. Hon. Charles E. of Selkirk, one of the Gentlemen of his Majeſty's Bedchamber, and to appoint his Lordſhip a Sallary of 2000 l. per Ann. for keeping the ſame: They were before in the Cuſtody of Hugh Earl of Loudon, deceaſed.

Dr. Tanner is made Biſhop of St. Aſaph, in the Room of the late Biſhop of that See, who is tranſlated to that of Chicheſter.

On Thurſday laſt died at his Houſe in York, the Rev. Dr. Tho. Colton, an eminent Diſſenting Miniſter of that City.

Yeſterday the 10 Malefactors, condemn'd at the laſt Seſſions in the Old Baily, were executed at Tyburn:

CHARLESTOWN, *April* 8.

On Monday laſt, after a very long Diſorder, died Mrs. Mazyck, the Wife of Mr. Iſaac Mazyck, ſen. Merchant of this Town, in an advanced Age, and on Wedneſday following ſhe was interr'd in the Church-Yard of this Place, in a very handſome Manner, being attended to her Funeral by moſt of the chief Merchants, and publick Officers of the Province, that were then in Town.

Thurſday laſt ſailed his Majeſty's Ship the Solebay, Capt. Peter Warren Commander, a Cruizing.

On Wedneſday laſt arrived here the Ship Embleton, John Payne, Maſter in above 14 Weeks from London.

We hear, from Savanah Town, that on the 22d of March laſt, the Floods were ſo great, that the River there roſe 27 Foot perpendicular in one Day, having done a deal of Damage, deſtroying ſeveral Head of Cattel, and carried away 2 Pettyawgers, one was afterwards found at New Savanah Town, and the other loſt.

Prices of the following Goods at London, in December laſt; Rice 14 s. per Hundred, Pitch from 4 s. 6 d. to 4 s. 9 d. Tarr from 8 s. to 8 s. 6 d. Skins from 2 s. 6 d. to 2 s. 8 d. per Pound.

Exported from this Place ſince Nov. 1, 1731, to April 7, 1732. Rice 27,808 Barrels, and 558 Baggs, Pitch 4,620, Tarr 2,784, Turpentine 730. Whereof 6,506 Barrels and 558 Bags of Rice for Foreign Markets.

Prices of the following Goods. Rice 40 s. to 41 s 6 d per Hund. Pitch 35 s. per Bar. Tarr 25 s. Turpentine 25 s. Skins 13 s. to 13 s. 6 d. per Pound. Indian Corn 15 s per Buſhel.

Cuſtom Houſe, Charleſtown, *Entred inwards*,

Brigt. Loyal Nancy, Francis Bennet, from Barbadoes.
Ship Embleton, John Payne, from London.
Sloop Dolphin, John Payne, from Jamaica.

Entred out.

Snow Weldon Galley, William Davis, for London.
Scoon. Judith and Rebecca, John Clark, for New York.

Cleared for Departure

Sloop Roſe, James Williams, to St Chriſtophers
------ Woolball, John Harrington, to Gibraltar.
Brigt. Brogdon, John Jones, to Lisbon.
Scoon. Judith and Rebecca, John Clark, to New-York.
Ship Jolliffe's Adventure, William Jolliffe, to Pool.

Advertiſements.

RUN away from *Tho. Heyward* on *James's* Iſland, the 22d of February laſt, a Negro Woman named Beſs, about 19 Years old, pock fretted, a luſty Wench, and ſpeaks good Engliſh, being born in this Province, ſhe had on when ſhe went away a Gown of white Cotton, and a linnen Pettycoat: Any Perſon that will bring the ſaid Negro to Mr. Ellis, Conſtable, in Charleſtown, or will acquaint Me or the ſaid Ellis where ſhe is, ſo that ſhe may be had again, ſhall be well rewarded, by *The Heyward*

James De Veaux, Cutler, two Doors below Col. Prioleau, in Church-ſtreet, Maketh all ſorts of Razors, Penknives, Lancetts and Sciſſars; Hilts for Swords or Cutlaſſes, Chaſes the Blades and maketh the Scabbards, and all Sorts of Cutlary Ware at reaſonable Rates.